Illinois Wesleyan University.

TWELFTH

ANNUAL CATALOGUE

OF THE

Officers and Students,

AND

GENERAL CIRCULAR,

FOR THE

COLLEGIATE YEAR ENDING JUNE 16, 1870.

BLOOMINGTON, ILLINOIS:
PANTAGRAPH STEAM POWER PRINT,
1870.

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STUDENTS.

GRADUATES:

[OF 1870.]

—:o:—

CLASSICAL.

Melchior Auer,	Bloomington
Henry C. Birch,	Fairbury
George H. McCracken,	Bloomington

—:o:—

ELECTIVE SCIENTIFIC.

F. Marion Bishop,	Marquette, Mich
William W. Pusey,	Bloomington
Parmenis Smith,	Pontiac

UNDERGRADUATES.

SENIOR CLASS.

—:o:—

CLASSICAL.

Richard W. Barger,	Bloomington
John W. Denning,	Tonica
James A. Northrup,	Normal
Robert B. Porter,	Bloomington
Lucius A. Vasey,	Bloomington
J. Vincent Willis,	Salisbury

—:o:—

ELECTIVE SCIENTIFIC.

Marcus L. Fullinwider	Mechanicsburg
James A. Kelly,	Wilmington
Robert E. McCelland,	Williamsville

JUNIOR CLASS.

—:o:—

CLASSICAL.

Alexander C. Byerly,	Clinton

—:o:—

ELECTIVE SCIENTIFIC.

William Houck,	Minonk
William E. Moore,	Normal
Charles B. Reynolds,	Perry
Willie T. Smith,	Perry
Calvin O. Summers,	Vandalia

SCIENTIFIC.

Walter H. Graves,	Bloomington

SOPHOMORE CLASS.

—:o:—

CLASSICAL.

Henry E. Eldridge,	Normal
George W. Read,	Bloomington

ELECTIVE SCIENTIFIC.

Alexander H. Davis,	Quincy
Will A Foster,	Elkhart
George C. Green,	Pontiac
Frank Y. Hamilton,	Wenona
Charles A. Hazenwinkle,	Bloomington
William W. Lindsley,	Grove City
Charles H. Long,	La Salle
John Moore,	Normal
Frank E. Munsell,	Bloomington

—:o:—

SCIENTIFIC.

Marshal A. Crane,	Elkhart
S. T. Fullinwider,	Mechanicsburg
William B. Stevens,	South Macon
J. M. Wallace,	Bloomington

FRESHMAN CLASS.

—:o:—

CLASSICAL.

DeWitt C. Benjamin,	Hudson
Charles S. Ludlam,	Cape May, N. J.
Anderson G. Passley,	Decatur
William H. Wylder,	Greenfield

—:o:—

ELECTIVE SCIENTIFIC.

John T. Ayers,	Danvers
J. O. Brown,	Bloomington
J. S. Edwards,	Troy
J. O. Hamilton,	Wenona
Robert McCay,	Cerro Gordo
Albert J. Orendorff,	Blooming Grove
Walter H. Powell,	Wheaton
I. Luther Rinehart,	Cerro Gordo
Marion Smail,	Blue Mound
Emory O. Vasey,	Bloomington

—:o:—

SCIENTIFIC.

Joseph J. Dalby,	Elkhart
James W. Holder,	Bloomington
W. Ludlam,	Richland
Agustine Y. Morris,	Troy
Charles H Tuttle,	Trivoli

THIRD YEAR PREPARATORY.

—:o:—

CLASSICAL.

John H. Beadles,	Virginia
James M. Blazer,	Industry
Charles N. Cain,	Wapella
John R. Cowan,	Wenona
George W. Crum,	Arcadia
M. V. Crumbacher,	Lexington
Louis P. Goodyear,	Reading
Charles H. Haines,	Pana
Edgar M. Heafer,	Bloomington
Homer A. McLean,	Towanda
John F. Poorman,	Milton Station
William A. Smith,	Wapella
Charles H. Vasey,	Bloomington
William R. Wiley,	Lexington

SECOND YEAR PREPARATORY.

—:o:—

CLASSICAL.

A. D. Beckhart,	Monticello
J. H. Bland,	Leroy
R. A. Druley,	Normal
R. A. Dumars,	Trivoli
J. W. Edwards,	Bloomington
D. A. Espy,	Groveland
E. H. Grizzell,	Leroy
J. F. Hausman,	Farmers City
G. R. Meixsell,	Delevan
N. K. Rankin,	Bloomington
J. R. Rickards,	Seneca
T. Sterling,	Leroy
H. F. Tyler,	Rochester, Minn.
S. Van Pelt,	Normal
Jas. Weidner,	Padua
R. B. Welch,	Farmers' City
E. F. Willis,	Springfield

—:o:—

ELECTIVE SCIENTIFIC.

L. A. Biggs,	Lexington
J. J. Brown,	Hagerstown

L. E. Brown,	Bloomington
W. W. Brown,	Hagerstown
William Gager,	Bloomington
W. C. Gilbreth,	Williamsville
W. F. Herndon,	Rochester
J. G. Jeffers,	Williamsville
J. A. Motter,	Bloomington
W. E. Northrup,	Normal
C. B. Rayhill,	Pana
J. B. Ricks,	Taylorsville
J. V. Stone,	Wapella
A. M. Tunnell,	Greenfield
C. H. Wright,	Hudson

—:o:—

SCIENTIFIC.

Willie Betts,	Bloomington
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J. H. Bowers,	Ashland
J. W. Bonnett,	Leroy
D. F. Cain,	Wapella
Thos. Dunlap,	Senex
G. J. Dunnuck,	Mechanicsburg
W. H. Flint,	Fairfax, Iowa
A. Hard,	Bloomington
W H. Hickok,	Preemption
F. H. Hill,	Heyworth
J. K. Kundson,	Springfield
J. A Landis,	Normal
——. Marsh,	Bloomington
W. I. Mitchell,	Ashland
H. G. Rew,	Normal
Lee Scoggin,	Bloomington
S. W. Sinclair,	Ashland
G. W. Stubblefield,	Funks Grove
W. B. Summers,	Vandalia
J. B. Traylor,	Taylorsville
W. F. White,	Farmers City

FIRST YEAR PREPARATORY.

S. Brewster,	Bloomington
A. F. Clark,	Bloomington
H. O. Conkling,	Bloomington

A. A. Fuller,	Seneca
H. Graham,	Elmwood
E. Graham,	Elmwood
R. Glotfelter,	Minier
E. Gilmore,	Leroy
C. A. Hedges,	Cerro Gordo
Charles Holder,	Bloomington
Augustus Hurff,	Elmwood
G. S. Ijams,	Bloomington
A. M. Kitchell,	Bloomington
J. Laborence,	Salisbury
P. M. Lewis,	Monticello
G. M. Long,	Leroy
A. F. Miller,	Salisbury
F. M. Miller,	Salisbury
R. McCart,	Bloomington
E. Mc Clun,	Bloomington
R. McClun,	Bloomington
G. H. Newell,	Bloomington
J. G. Nolan,	Elkhart
J. W. Olinger,	Bloomington
J. G. Reeves,	Bloomington
J. N. Rodman,	Old Town
C. F. Roush,	Bloomington
J. H. Stafford,	Maroa
Charles Sells,	Dale
C. A. Thompson,	Bloomington
E. M. Troyer,	Normal
L. Weldon,	Bloomington
H. H. Welsh,	Farmers City
G. West,	Leroy
R. B. West,	Holt, Iowa
Morris Wilkins,	Bloomington
W. F. Winslow,	Danvers

RECAPITULATION.

Graduates,	6
Seniors,	9
Juniors,	7
Sophomores,	15
Freshmen,	19
Third Year Ppeparatory,	14
Second Year Preparatory,	55
First Year Preparatory,	37
Total,	162

COURSES OF STUDY.

SCIENTIFIC AND CLASSICAL.

FIRST YEAR.—PREPARATORY.

[SCIENTIFIC AND CLASSICAL.]

FIRST TERM.

English Grammar—Orthography,	*Greene*
Geography,	*Mitchell*
Arithmetic,	*Robinson*

English Exercises.

SECOND TERM.

English Grammar—Etymology,	*Greene*
Geography,	*Mitchell*
Arithmetic,	*Robinson*

English Exercises.

THIRD TERM.

English Grammar—Syntax,	*Greene*
Georgraphy, reviewed,	*Mitchell*
Arithmetic,	*Robinson*

English Exercises.

SECOND YEAR PREPARATORY.

FIRST TERM.

SCIENTIFIC.		CLASSICAL.	
English Analysis,	*Greene*	English Analysis,	*Greene*
Natural Philosophy,	*Quackenbos*	Natural Philosophy,	*Quackenbos*
Mental Arithmetic,	*Robinson*	Latin Grammar,	*Harkness*

English Exercises.

SECOND TERM.

English Composition,		English Composition,	
Physical Geography,	*Mitchell*	Physical Geography,	*Mitchell*
Algebra—Elements,	*Robinson*	Latin Reader,	*Harkness*

English Exercises.

THIRD TERM.

Chemistry, . .	*Steele*	Chemistry, . .	*Steele*
History of United States,	*Anderson*	History of United States,	*Anderson*
Algebra, . .	*Robinson*	Latin Reader,	*Harkness*

English Exercises.

THIRD YEAR PREPARATORY.

CLASSICAL.

FIRST TERM.

Latin,	*Hanson's Prose Book*
Greek,	*Hadley's Grammar*
Mental Arithmetic,	*Robinson*

Declamation and Composition.

SECOND TERM.

Latin,	*Hanson's Prose Book*
Greek,	*Whiton's Exercises*
Algebra,	*Robinson*

Declamation and Composition.

THIRD TERM.

Latin,	*Hanson's Prose Book*
Greek,	*Whiton's Exercises*
Algebra,	*Robinson*

Declamation and Composition.

COLLEGIATE.

FRESHMAN YEAR.

FIRST TERM.

SCIENTIFIC.		CLASSICAL.	
Algebra,	*Robinson*	Algebra,	*Robinson*
Civil Government,	*Townsend*	Cicero de Senectute et Amicitia	*Anthon*
Latin Grammar, (or English Language,)	*Harkness*	Xenophon's Anabasis, or Cyropædia,	*Boise*
Lectures on Civil Government.		Lectures on Roman History.	

Declamation and Composition.

SECOND TERM.

Geometry,	*Greenleaf*	Geometry,	*Greenleaf*
Botany,	*Gray*	Æneid of Virgil,	*Anthon*
Latin Reader, (or Rhetoric,)	*Harkness*	Xenophon's Memorabilia of Socrates.	
Lectures on Botany.		Lectures on Grecian History and Comparative Phonology.	

Declamation and Composition.

THIRD TERM.

Algebra, completed,	*Robinson*	Algebra, completed,	*Robinson*
Botany,	*Gray*	Livy,	*Zumpt*
Latin Reader, (or Rhetoric,)	*Harkness*	Homer's Iliad,	*Anthon*
Lectures on English Language.		Lectures on Classic Mythology	

Declamation and Composition.

SOPHOMORE YEAR.

FIRST TERM.

SCIENTIFIC.		CLASSICAL.	
Geometry—Solid,	*Greenleaf*	Geometry—Solid,	*Greenleaf*
Latin,	*Hanson's Prose*	Tacitus—Germania et Agricola,	*Anthon*
(or Astronomy,)			
Physiology,	*Draper*	Physiology,	*Draper*
Lectures on Cellular Histology.		Lectures—Latin Language and Literature.	

Elocution—Orthoepy and Vocal Culture.

SECOND TERM.

Trigonometry,	*Robinson*	Trigonometry,	*Robinson*
Latin,	*Hanson's Prose*	Horace—Epistles,	*Anthon*
(or Natural Theology,)			
Zoology	*Agassiz*	Gorgias of Plato,	*Woolsey*
Lectures—Vertebrate Skeleton.		Lectures—Greek Literature.	

Elocution—Vocal Culture, Gesture, Reading and Speaking.

THIRD TERM.

Analytics,	*Johnson*	Analytics,	*Johnson*
General History,	*Anderson*	General History,	*Anderson*
Latin,	*Hanson's Prose*	Horace—Odes,	*Anthon*
(or Natural History,)			

Lectures on History of Mathematics.

Lectures on Insects Injurious to Vegetation.

Elocution—

Exercises on the Style of Utterance appropriate for Reading or Speaking the Various Forms of Thought and Feeling;

Lectures on the Rise, Progress and Avantages of Oratory.

JUNIOR YEAR.

FIRST TERM.

SCIENTIFIC.

Mechanics, *Silliman*
Cicero de Senctute et Amicitia,
(or Calculus,)
German, *Woodbury*
Evidences of Christianity, *Hopkins*

CLASSICAL.

Mechanics, *Silliman*
Cicero de Natura Deorum,
Demosthenes de Corona, *Champlin*
Evidences of Christianity, *Hopkins*

Lectures on Science of Language.
Rhetorical Exercises.

SECOND TERM.

Molecular Physics, *Silliman*
Political Economy, *Wayland*
German, *Woodbury*

Molecular Physics, *Silliman*
Political Economy, *Wayland*
Botany, *Gray*

Lectures on Political Economy.
Rhetorical Exercises.

THIRD TERM.

Chemistry, *Youman*
Astronomy, *Robinson*
German. *Woodbury*

Surveying, (Optional,) *Robinson*

Chemistry, *Youman*
Astronomy, *Robinson*
Prometheus of Æschylus, *Woolsey*

Surveying, (Optional.) *Robinson*

Lectures on Astronomy.
Lectures on Agricultural Chemistry.
Rhetorical Exercises.

SENIOR YEAR.

SCIENTIFIC AND CLASSICAL

FIRST TERM.

Mineralogy,	*Dana*
Law of Nations,	*Vattel*
Mental Philosophy,	*Haven*
Psychology,	*Lectures*

Rhetorical Exercises.

SECOND TERM.

Geology,	*Dana*
Rhetoric,	*Whately*
Psychology,	*Cousin*
History of Philosophy,	*Lectures*

Rhetorical Exercises.

THIRD TERM.

English Literature,	*Shaw*
Logic,	*Schuyler*
Moral Science,	*Wayland*
Geology,	*Lectures*

Elocution—Dramatic Reading, Reading from Shakespeare and the Bible.

Programme of Daily Recitations for the Collegiate Year 1870--71.

CLASS.	HOUR.	1st TERM.	2d TERM.	3d TERM.
PREPARAT'Y	1	Natural Phil.—Orthograpy—Greek.	Physical Geog—Etymology—Greek.	Syntax—2d year Latin.
	2	Geography—Analysis.	English Composition—Geography.	U. S. History—Geography—Greek.
	3	Mental Arithmetic—1st Year Latin.	Algebra—1st year Latin.	Algebra—1st year Latin—Arithmetic.
	4	Practical Arithmetic—2d Year Latin.	Arithmetic—2d year Latin.	Chemistry.
FRESHMAN.	1	Algebra.	Geometry.	Algebra.
	2	Civil Government—Cyropædia.	Botany.	Botany.
	3	English Language.	Rhetoric—Memorabilia.	Rhetoric—Homer.
	4	Cicero de Senectute.	Virgil.	Livy.
SOPHOMORE.	1	Geometry.	Horace—Epistles.	Zoology.
	2	Physiology.	Trignometry.	Analytics.
	3	Astronomy—Tacitus.	Comparative Anatomy.	Horace—Odes.
	4	Orthoepy and Vocal Culture.	Natural Theology, Gorgias of Plato.	General History.
	5		Vocal Culture, Gesture, &c.	Exercises on Styles of Utterance.
JUNIOR.	1	German—Cicero de Nat. Deo.	German.	German.
	2	Evidences of Christianity.	Botany.	Prometheus.
	3	Calculus—Demosthenes.	Political Economy.	Chemistry.
	4	Mechanics.	Molecular Physics.	Astronomy.
SENIOR.	1		Geology.	Dramatic Red'g, Shakespere & Bible.
	2	Mineralogy.	History of Philosophy.	Logic.
	3	Laws of Nations.		Moral Science.
	4	Mental Philosophy.	Rhetoric.	English Literature.

GENERAL INFORMATION

EXPENSES.

PREPARATORY AND COLLEGIATE.

FOR FALL TERM:—

Tuition in English Preparatory Department.....	$10 00
" in Classical Preparatory, and Collegiate Departments,.....	12 00

FOR WINTER TERM:—

Tuition in English Preparatory Department,.....	9 00
" in Classical Preparatory, and Collegiate, Departments,.....	10 50

FOR SUMMER TERM:—

Tuition in English Preparatory Department,.....	9 00
" in Classical Preparatory, and Collegiate Departments, ...	10 50

NO DEDUCTIONS will be made, except in cases of protracted sickness, or of students entering after the close of the third week of the term, who will be charged from time of entrance. *Tuition required in advance, invariably.*

LOCATION.

The Illinois Wesleyan University is located in the beautiful and rapidly growing city of Bloomington, having already a population of nearly 18,000, at the junction of the "Illinois Central," the "Chicago, Alton and St. Louis," "Jacksonville and St. Louis," "Indianapolis, Bloomington and Western," and the "Lafayette, Bloomington and Mississippi Railroads, —being the center of the Railroad system of the State—in a healthful and delightful region of the country, diversified with native forests, extensive nurseries, and rolling prairies, and being one of the richest and most thickly settled agricultural districts in the United States.

Our inland position, the enterprise and intelligence of our community, the high tone of Christian morals among us, and the remarkable healthfulness of our city and its vicinity, offer peculiar inducements to such as seek the advantages of such an institution.

PATRONAGE.

The University is under the joint patronage of the Illinois and Central Illinois Annual Conferences of the Methodist Episcopal Church, which annually appoint Visiting Committees to supervise the examinations and general management of the institution, in conjunction with the Board of Trustees, thus offering to the public strong guarantees of the high moral tone of the instructions imparted within its halls.

LIBRARY.

Valuable additions have been made during the year to the Miscellaneous and Scientific Library of the Institution.

APPARATUS.

Considerable additions have lately been made to the already valuable Chemical, Philosophical and Astronomical Apparatus, though the increasing necessities of the Institution demand additional facilities in this department, which we trust the generosity of the friends of the University will soon supply.

MUSEUM.

The Museum of Natural History is steadily growing—comprising over four thousand specimens in Geology and Palæontology; two thousand five hundred Marine, and one thousand Fresh Water and Land Shells; a valuable Botanical collection, representing nearly the entire Flora of the State, donated by Dr. George Vasey, which he generously proposes to complete; about two hundred beautiful specimens in Ornithology, prepared and presented by Mr. R. H. Holder; various specimens of Mammalogy and Herpetology; a valuable Entomological collection, prepared and presented by the late Dr. Walsh, and a fine collection of native and foreign minerals from the Smithsonian Institute of Washington. It now affords excellent facilities for the practical study of Natural History in its various departments.

RELIGIOUS INSTRUCTION.

While all sectarianism will be rigidly excluded, the Faculty will, on all fitting occasions, strive to inculcate the principles not only of a pure morality, but of an Evangelical Christianity. Students will be required to attend some place of public worship on the Sabbath, such as their own preferences may dictate or their parents or guardians designate. They will also be required to attend the regular daily worship in the College Chapel.

The "CHRISTIAN SOCIETY OF INQUIRY" has sustained a regular weekly prayer-meeting, which has been well attended, and, in connection with the religious efforts of the Churches, has resulted, under the blessing of God, in the conversion of a number of our Students.

LECTURES.

Regular courses of lectures will be delivered in connection with the recitations in the departments of Natural Science, Classics, and of Mental and Moral Philosophy. Sabbath lectures, suited to the time and place, are delivered in the afternoon of each Sabbath, in the College Chapel, which have been of decided profit and interest.

EXAMINATIONS.

There will be a regular Public Examination of all the Classes at the close of each term; and Students will be advanced only after such examination. No Student will be advanced whose average standing falls below the minimum established by the Faculty.

TEXT BOOKS.

All the Text-Books used in the University can be obtained at reasonable rates in this city.

COURSES OF STUDY.

These have been arranged with much care, after a close comparison of the standards of the best institutions of our country, and are designed to meet the varied wants of the youth of our rapidly developing commonwealth. We now offer to young men desiring an education, *Four courses of Study*—two Classical and two Scientific.

I.—*The Regular Classical Course.*

II.—*A Classical Course*, in which the Student may elect certain Sciences, in place of the last two Terms of Latin and Greek respectively:—the successful candidate in either of these Courses being entitled to the degree of *Bachelor of Arts*, (A.B.)

III.—*The Scientific Course*, including German.

IV.—*A Scientific Course*, in which the student may elect the *Latin* in place of certain of the Sciences—the successful candidate in either of the two last named Courses being entitled to the degree of *Bachelor of Science*, (B. S.)

Attention is invited to the special facilities offered for the practical study of the Natural Sciences—our course of study in that Department being more *extensive* and more *thorough* than that of any similar institution in the State.

☞ The curriculum in the Scientific department has been re-arranged with special reference to the wants of the large class of young men whose time, means, or other circumstances do not admit of their pursuing the regular collegiate course. ☜ It is designed to discipline the mind and prepare young men for teaching and for the ordinary pursuits of life. It embraces all the studies of the Regular Course, except the ancient languages, together with many special studies deemed desirable, and can be completed in four years.

The Classical Course, it will be observed, is thorough and complete, comparing favorably with that of our older Universities. It includes a course of four years, in addition to the usual Preparatory studies, and entitles the student to the degree of Bachelor of Arts.

As the institution grows older, we are gradually approximating the desirable end primarily set forth in the character of a University, viz: that our Students should complete the classics. the experience of ages, the honors accorded by similar institutions in all countries, together with the discipline, culture and correct use of language acquired—all are motives for the Student to take a little more time, make an increased effort, and bear away from his Alma Mater its highest honors.

DEGREES.

The Degree of A. M. (*Master of Arts*) is conferred on every *Bachelor of Arts* of three years' standing who, in the interval, has sustained a good moral character.

Application should be made personally, or by letter, at least two weeks before COMMENCEMENT. The usual fee for the Diploma is payable in advance.

COMPOSITION AND ELOCUTION.

Regular exercises in English Composition and Declamation are required of *all* the students of the Institution. Valuable prizes are offered to those excelling in these departments. Attention is called to the special facilities in the department of Elocution.

S. S. Hamill, A. M., a teacher of large experience and eminent success in this department, well known throughout this and adjoining States, has accepted the chair of "Elocution and English Literature," and will hereafter be regularly at his post in the University.

By reference to the courses of study it will be seen that Elocution has been introduced as a part of the regular work of the Sophomore year and of the last term Senior. Thus the College students,belonging regularly to those classes, will have *four terms free of tuition*, instead of a few lessons with extra charge as heretofore.

Students not members of these classes, desiring to perfect themselves in this department, can, for a very trifling expense, receive instruction regularly throughout the college year.

PREPARATORY DEPARTMENT.

The Preparatory Department, designed primarily to fit students for the College proper, is at the same time a well regulated Academic Institution, offering all the advantages of a first-class Academy or Seminary, to those who wish a more thorough culture in the common English branches, than can usually be obtained in our country district schools.

LITERARY SOCIETIES.

The "Belles Lettres" and "Munsellian" Literary Societies have each convenient halls, neatly fitted up and furnished, and are prosecuting their labors in their own peculiar field of College life and labor, with much energy and success. They have secured the nuclei of good libraries, and we earnestly appeal to a generous public in their behalf. Contributions, either in books or money, will be gratefully received and wisely applied.

RHETORICAL PRIZES.

During Commencement Week, the Faculty will award three prizes.—One to the Freshman Class, for the best Declamation; one to the Sophomore Class, for the best Essay; and one to the Junior Class for the best Original Oration. Each class will be entitled to two contestants. The Conference visitors will constitute the Board of Judges.

ENDOWMENT, &C.

The permanent funds of the Institution, including Funded Endowments, Bonds and other Securities, Lands, Grounds, Buildings, Museums, Apparatus, &c., &c., may now be safely estimated at nearly $200,000, unincumbered by debts or liabilities of any kind.

COLLEGE EDIFICE.

This is beautifully located in the Northern part of the City, in a beautiful campus of ten acres of ground, adorned with young forest and ornamental trees, directly on the line of the

Bloomington & Normal Street Railroad, thus rendering it easy of access from any part of the two cities. The present building is comfortable and convenient, affording ample facilities for the accommodation of Two Hundred and Fifty students.

A second University Building—a model of taste and beauty—of imposing dimensions, (70 by 140 feet, five stories in height,) has been commenced. The basement walls have been already laid, and by the terms of Contract, the building is to be inclosed and externally completed by the 1st of January, 1871. It is confidently believed that this will be second to no similar building in the State in architectural beauty and internal convenience.

BOARDING.

Good Boarding can be obtained in respectable private families, in the city, at prices ranging from $4 to $5 per week. Students board themselves, satisfactorly, in rented rooms, at $2 per week.

GOVERNMENT.

The laws of this Institution are few and simple, but are sufficient to secure quiet and order. The object of instruction will be to form correct mental and moral habits, and to cultivate a taste for intellectual pursuits.

Punctuality in attendance at all College exercises, and careful observance of study hours, and gentlemanly deportment, are required of every student. Visits of pleasure, gathering in groups, taking amusements on the Sabbath day—absences from rooms at improper hours, or unpermitted absence from town—writing upon or defacing the furniture or rooms of the College or other public buildings—wearing fire-arms or other weapons—drinking intoxicating liquors, or keeping them, except by the prescription of a physician—contracting debts without the knowledge or consent of parents or guardians—using obscene or profane language—refusing compliance with any requirement of the Faculty—and all other breaches of morals or good order, or violations of gentlemanly demeanor, are strictly and totally forbidden.

No student who occasions trouble in any of these particulars, will be suffered to remain to exert on others his corrupting influence; but justice to our young men demands that we should note the fact that such is the *esprit du corps* and high moral sentiment which prevail among them, that written laws are practically superfluous; since they will not tolerate the degrading and immoral practices which have sometimes brought disgrace upon our best colleges.

GENERAL REMARKS.

The number of students in the present catalogue includes the attendance of only three Terms instead of four, as it has been necessary to change the time of publication from the beginning to the close of the College year, in order to meet the demand for catalogues. This fact will account for the apparent decrease of students.

☞ It is with peculiar pleasure that the fact is noted here that the Illinois Wesleyan University, by the complete organization of all the regular College Classes, the breadth and completeness of its Courses of Study, and the steadiness and firmness with which its Undergraduates are held to those Courses, in fact and not merely in name, has vindicated its right to the Collegiate title which it bears.

☞ The special attention of young men desiring to enter our College Classes is called to the regular Entrance Examinations at the beginning of the Fall Term.

☞ The *Illinois Wesleyan University* being now established upon a firm and permanent financial basis, furnishes a safe investment for the donations, bequests and legacies of our friends who may wish to perpetuate their names and beneficence through future generations. Considerable amounts of money and lands have lately been secured by the *Wills* of large-hearted patrons and benefactors; but large amounts are still needed to furnish such endowments, Library, Apparatus, Museum, and other facilities as are worthy of our great Church, our great State, and the great Future of our Country. Donations for founding *Professorships*, *Free Scholarships*, *Prizes*, *etc.*, are earnestly invited, as being worthy objects of an intelligent Christian beneficence.

CALENDAR FOR 1870-71.

Fall Term begins, . . .	Tuesday, September 20th,	1870.
Entrance Examination, 9, a. m.,	Tuesday, September 20th,	"
Examinations begins. . .	Tuesday, December 20th,	"
Fall Term ends, . . .	Thursday, December 22d,	"

WINTER VACATION.

Winter Term begins, . . .	Tuesday, January 3d,	1871
Examinations begin, . .	Tuesday, March, 21st,	"
Annual Exhib'n of Belles Lettres Soc'ty,	Tuesday, Mar. 21st,	"
Winter Term ends, . . .	Thursday, March 23d	"

SPRING VACATION.

Spring Term begins, . . .	Tuesday, March 28th,	1871.
Annual Exhib'n Munsellian Soc'ty, 8 p. m.	Friday, June 16th,	"
Prize Exhibition, . .	Saturday, June 17th,	"
Baccalaureate Sermon, 3:30, p.m.	Sunday, June 18th,	"
Address before Soc'ty Christian Inquiry, 8 p. m.	Sunday June 18.	
Examinations begin,	Monday, June 19th,	1871.
Annual Meeting Trustees and Visitors, 2 p. m.	Monday, June 19,	'71
Address before the University, 8 p. m.	Monday, June 19,	"
Alumni Address and Re-union, 8 p. m.	Tuesday, June 20th,	"
Commencement, 10 a. m.	Wednesday, June 21st,	"

Baccalaureate Sermon,

BY PRESIDENT O. S. MUNSELL, D. D.

Delivered in Schroder's Opera House, Sunday, June 12, 1870. *Published by Special Order of the Joint Board of Trustees and Visitors.*

"Can ye not discern the signs of the times?" Mat. 16, 3.

Young Gentlemen of the Graduating Class: The inquiry of our text seems to be peculiarly pertinent to the circumstances of the hour, and suggests wide ranges of thought which cannot be wholly without significance to you, as you stand on the border line that separates your years of preparatory collegiate study and discipline from life's sterner duties which now invite your not unwilling footsteps. These words of the master suggest, not obscurely, the almost priceless value of that human prescience, forecast or wisdom which, while it seems to be the peculiar inheritance of a favored few of the sons of men, is yet the one pressing want of the multitude who, in the sunny spring-time of youth and hope, launch their frail barques on the ocean of life only to founder on the stormy sea, or to strew the thither shore with the sad wrecks of ruined hopes, wasted lives, and lost souls. You too are preparing to launch out on that, to you, untried sea; shall it be to land your barques with all their precious cargoes of immortal hopes safely on that thither shore, or shall it be to add yet other wrecks to the multitudes that the dark waters of oblivion hide from our sight to-day.

Pause with me then, to-day, while I press the question of the Master.

"Can ye not discern the signs of the times?"

Christ assumes in these words that man need not, and ought not, to go forth blindly to the battle field of life, as an ox is led to the shambles, but that he should go, with a wise prescience of the world into which he is about to enter,—of the work he ought to do, and of the means at his command for worthily accomplishing life's grand mission. We invite you therefore

I "*To Consider the Problem of Humanity.*"

God created man for wise, noble, glorious purposes, which neither man nor devil shall be able, in the end, to defeat, however much the scarcely less than omnipotent, free voluntary agency of either or both may, for the time being, depart from the path in which the wisdom and goodness of God invite them to walk.

This purpose, viewed from the human stand point, could be nought else than the manifestation in action—the visible realization under finite forms,—of the infinite fullness, perfection, and self-sufficiency of the Divine nature, in all its varied elements and attributes. Hence, we are told, "that God created man in His own image and likeness," which, whatever it may or may not include, involves the assertion that the whole spiritual or mental nature of man, as contra-distinguished from his physical organism, was a reproduction under finite forms and conditions, of the Divine Nature. Accordingly, we are told in the Scriptures, that God is, like man, an intelligent, affectional, and voluntary Being, that He *thinks*, *knows*, *loves*, *hates*, and *wills*; or in other words that He is an intelligent, emotional, voluntary, *moral* Agent, and that in Him the moral element is supreme. From this stand point, the conclusion is direct and irresistable, that the purpose of God in the creation of man could be nothing less, and nothing else, than the evolution of His own *infinite moral* perfections under *finite* forms; and, consequently, under conditions that necessitated results exposed to the accidents, the errors, the imperfections which, inhere in the finite, in virtue of the fact that it is finite; and this liability of the finite to accident, to variation, to error and to sin, could serve only to unfold new occasions for the manifestation of the infinite wisdom, infinite power, infinite goodness, and infinite mercy of God. For example, angels and devils alike are familiar with the infinite *wisdom*, the infinite *power*, and the infinite *holiness* of Jehovah of Hosts, but neither angel nor devil knew or could have suspected the infinite fullness and infinite depths of *mercy* dwelling in God, until this glorious attribute was manifested in the gift of His Son to die, a ransom for a fallen race.

The Apostle then expresses in grand simplicity the fullness and the grandeur of *man's mission* upon earth when he declares us to be *co-workers with God* in the solution of His infinitely glorious plans. God is, in the highest sense, a King, and in the exercise of His royal prerogatives and the evolution of His divine plans, He grasps every element of power in heaven, earth, or hell. There is none so exalted that He cannot challenge his obedience, none so little, so worthless, so helpless, that He has not a place for him in the evolution of His wondrous purposes. The crowned monarch on his throne, the crippled beggar on the dunghill, the lion of the forest, and the mote in the sunbeam, are individually recognized in the plan and evolution of this mighty movement, and not a single sparrow can fall lifeless from its native tree without His knowledge and permission. But our thought falls infinitely below the grandeur of our theme, if we fail distinctly to grasp the conception that the real *integers* or *factors* in this problem are *angels*, *men and devils;* that is, *intelligent*, *emotional*, *voluntary*, *moral agents*, endowed with the *omnipotence* of a free will, absolutely sovereign in *its own finite* sphere. He dwarfs and dishonors God, who *subjugates* the will of man, and *necessitates* its volitions in order to meet the necessities of the Divine plans. It is not the crowning glory of our God, that He rules over the circling stars in their courses, and moulds and controls their orbits at his will, since in them, is no power to resist the laws which He has impressed upon them,—that crowning glory only beams upon us, when we conceive Him as creating a universe of *intelligent*, *moral agents*, endow-

ing, nay arming them with the attribute of a free or non-necessitated volition, sovereign in its own sphere, not only as against man, angel and devil, but as against Himself; and then, while he respects with infinite delicacy, this freedom of the moral agent; grasps and comprehends it in the vast plans He is working out, so that even the perversity of wicked men and devils shall in the end be made to subserve his Divine purpose, viz:—The perfect manifestation under finite forms and conditions of the infinite fullness and perfections of the Divine nature. Accordingly God tells us in his word, that he maketh the wrath of man to praise Him, and the remainder of wrath, He restrains.

The problem of Humanity then as it emerges into Consciousness and as it is revealed upon the pages of God's Word, involves simply the evolution in due order and proportion of all the genetic forces and potencies of the human personality, in its relations *to nature to Humanity* and to *God.* The central idea or key note of this evolution is obviously the eternal approximation of the Human to the Divine, by the perpetual self-evolution of the individual forces of the finite personality, in harmonious co-ordination with the forces of nature, on the one hand, and the equal and co-ordinate rights of self evolution of our fellow men, on the other, each individual normally tending towards God and a perfected humanity, in proportion,

First: As he acquires a legitimate intelligent sovereignty over Nature, reasserting through Christ, that dominion lost in Adam.

Secondly: As he acquires dominion over himself, bringing all lower impulses of his complex being in subjection to the higher, evolving and perfecting at the same time every personal element of power, and every talent with which God has endowed him, to its utmost legitimate development in proper co-ordination in the hierarchy of the soul.

Thirdly: As he brings to bear upon society, personally, all the elements of his soul-life, as a co-worker with God in the evolution of the problem of humanity; recognizing in himself, an indispensable factor to its success, however humble his sphere, or however limited his powers.

But if such, young gentlemen, be the real problem, you are called upon to solve, it is obvious as the sunlight, that there is a world of meaning in the inquiry of our text, "Can ye not discern the signs of the times?" God has endowed you, not with the blind instinct of the mole, the bat or the bee, but with an intelligence, a comprehension, and a prescience kindred to his own; and He would have you use that intelligence, that prescience in determining wisely the precise status of the great battle of the ages, that when you enter the lists and unsheath your swords, it may not only be on the side of truth and right—of Humanity and of God—but that it may be at *that* time and place, and under *those* conditions which will insure the richest results. Had Marshal Blucher entered the field of Waterloo in the rear of Wellington, instead of on the flank, and in the rear of Napoleon, the map of Europe and the destinies of the world had been changed; but he planned wisely and well, and triumphant victory was his just reward. Perchance it may be yours to stand a second Blucher on the verge of some mightier Waterloo; and if so, shall it be with as wise a prescience and with as dauntless a courage as that which guided the great Prussian

Field Marshal to victory in that battle of the ages? If so, like him, you must study wisely, and comprehend well, not only the grand problem of Humanity; but you must master the actual progress of the battle, and the relations of the contestants, and seize upon the key note of the whole movement, so that when the hour comes that you must strike, you shall strike, not as one that idly beateth the air, but as Blucher struck on the field of Waterloo.

We invite you then:

II. *To scan the battlefield of the Ages to-day, and with me, read, if we may, the Signs of the Times.*

No man can read human history to any real purpose, who does not, to some extent at least, comprehend its grand central truth, that all true history is a record of the various steps and stages in the evolution of the problem of Humanity, and that, however complicated its tangled threads may seem to be, there is yet a golden clue of unity running through it, along the line of which the resultant motion of the race as a whole, tends ever towards the goal of Humanity. Doubtless the all-seeing eye of God sees progress, where, to the human eye, all is chaos and blanke onfusion. Yet he is but a blind and faithless student of history who does not and cannot see real progress as he traces the lines of history from Egypt to Persia, from Persia to Greece, from Greece to Rome, from Rome to Mediæval Europe, and from Europe to America.

The problem, young gentlemen, is complex, yet if you seize clearly its central thought, the solution, if not easy, is at least certain and satisfactory. That central thought you have already seen to be the evolution or manifestation of the Divine Attributes and perfections under finite forms; involving the creation of a race of intelligent Moral Agents in the image and likeness of God, the preparation of an adequate theater in the material universe, and in this, our earth, home for the evolution of the inherent forces of humanity, in due relations to Nature, to Devils, to Angels, and to God. Man's normal relation to nature was supreme dominion over it; to Devils, eternal antagonism; to Angels, co-operation; to God, supreme affection, as to an object of eternal desire. Practically, there were three factors only which man was called upon, normally, to comprehend and evolve, *viz*: Nature, man, and God. Satan, the arch-enemy alike of God and man, however, succeeded in defeating the first movement of humanity, under a dispensation of perfect innocence and perfect obedience. Yet his triumph was but seeming. In heaven, *i. e.* in other spheres of the Universe, God had evolved and manifested His essential character as a God of Holiness and inflexible justice; Satan's seeming triumph in Eden only prepared the way for the manifestation of a new Divine Attribute, mercy; and for the evolution of a new and higher manifestation of the infinite wisdom of God in carrying out his own Divine plans, not by the exercise of his infinite power, as a sovereign, but of His infinite wisdom as a leader, and his infinite love and mercy as a Father. Man went forth from Eden a sin-cursed exile, to subdue a sin-cursed earth, and to evolve from the broken, disordered, and fragmentary elements of his once God-like but now fallen humanity, a new and higher order, and beauty, and a more divine symmetry, through the ministry of temptation

and suffering, on the one hand, and the ministry of an incarnated Divinity, co-working with man in the evolution of the new problem of humanity on the other. In Eden, man stood or fell in his own strength, unaided by any higher power; in banishment, man stands on the rock Christ Jesus sustained, if he will to stand, by the ever present wisdom and strength of the Divine Spirit that ever helpeth our infirmities.

We have said, and we repeat it, the problem of humanity involved *the evolution, the comprehension, and the realization* of three grand elements or factors, *viz*: Man, Nature, and God. But man realizes any thought or idea only as he comprehends it; and he can comprehend it, in consequence of the limitations of his finite being, not as a whole or entirety in all its proper normal relations, but as complex of parts, each of which must be studied and mastered separately and then combined as one organic whole by a subsequent act of thought. For example, we can comprehend any concrete object, as a house, only by studying all its parts in detail, and then bringing these details into the unity of a single concept. Nor is this all, our concepts are individual. No two men ever saw the same rainbow, because no two men ever looked at one form precisely at the same stand point, nor at the same angle of vision. Humanity, therefore, must evolve, comprehend, and realize these essential factors of its thought, *viz*: Man, Nature, and God, by taking them up seperately and successively, and thus (if possible) evolving and exhausting their values, leaving to the future the work of combining the resultant products into one grand organic whole. Practically, in human history, *nations* and *races* of *men* actually represent *organic* or *generic ideas* in this process of evolution. And

1. We note the patent fact that history begins in Asia, with a national life and civilization based upon the idea of the Divine; or in other words the government, laws, and worship of all the great Eastern Monarchies of Chaldea, Persia, and India were based upon a system of Pantheism, more or less absolute. Of this form of human civilization, India is at once the type and the focus. Its whole social, national and religious life is permeated by, and based upon the conception that God alone is real, and that man and nature are but illusions; or, to use an Indian illustration, God is the ocean, man the bubble that sparkles on its surface for a moment only to sink back into its bosom. Consequently India, with a literature as old as that of the Hebrews, and a civilization older than that of Greece, has no history, or rather I should say that its history, as recorded by its own historians, is a history of the successive incarnations of its Gods, and not of the acts and deeds of its kings, conquerors and statesmen. Do you ask me why, young gentlemen? I answer:

The Hindoos were God intoxicated, and deemed man and nature and their acts unworthy of remembrance.

2. We note the fact that in Greece we have a corresponding evolution of a national life and civilization based upon the idea of Humanity. There man occupied the central place in the hierarchy of thought, and God and Nature were but subordinate elements, nothing more, in fact, than mere shadows in the back ground of the picture. Grecian gods were but deified men, and Grecian sci-

ence culminated in Socrates, who taught that "The only proper study of mankind is man." As in Indian history we find no names of kings, conquerors or statesmen, so in Grecian we find no names of God save the names of deified men possessing purely human attributes and passions.

In India all government was a theocratic despotism, the monarch was a king and priest, because he was himself an incarnation of the deity, or the descendant of such an incarnation. In Greece, on the contrary, all government was, or tended to, an actual democracy based upon absolute manhood and absolute equality. The result in either case was failure. God conceived apart from man is an incomprehensible mystery; yet India has not lived in vain, since she has demonstrated the failure of Pantheism as a basis of human evolution. Greece, too, lived not in vain, for she, in turn, demonstrated that humanity, without a *real personal God* is hopelessly orphaned and helplessly imbecile to work out the problem of humanity. Each apart and the two combined, as Rome sought alike in her government and in her Pantheon to combine them, demonstrate conclusively that unaided human wisdom, power and virtue cannot solve the grand problem of the ages. Fortunately God did not leave man unaided and alone to solve the problem. He left not himself without a living witness, but called Abraham from Ur. of the Chaldeas, and sent him forth to Canaan, the border land between the Pantheistic absolution of the East, and the humanitarian democracy of Greece, and there commissioned him to unfold, as His messenger and prophet, a new dispensation, viz: the doctrine of a *genuine Theism*, recognizing God as a true personality, the intelligent voluntary Creator of Man and the Universe; and recognizing man, not as a mere bubble on the ocean of being, but as an intelligent moral agent, created in the image of God, and destined to an undying existence of happiness or misery.

In the development of the Hebrew Commonwealth, we have, for the first time in History, the example of a national life and organization based upon a synthesis of the two great factors of human thought—viz, God and man, or Divinity and Humanity. The Hebrew national life was designedly narrow and restricted; its mission was not to evolve literally a new and grander empire than that of India, Greece or Rome; but to evolve principles and forces which should permeate *aggressively* the lives of all other nations, and so revolutionize Humanity by breaking down the middle walls of partition between the nations, thus reforming and destroying Babel with its confusion of tongues and bringing back not only the lost unity of Humanity with itself, but at the same time reuniting man to God in the harmony of a perfect unity of nature transcending that which existed in Eden when man, created in the image of God, reigned with vice-regal authority upon earth. This prophetic Unity finds, perhaps, its most perfect expression *in word*, in the prayer of our Lord Jesus Christ for His disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as Thou Father art in me, and I in Thee; that they also may be one in us." John, 17 c. 20 and 21 v.

The Hebrew movement culminated in the incarnation, life, sufferings, death and resurrection of our Lord Jesus Christ, who restored and actualized the lost perfect Humanity of Adam in Eden, and

exemplified, at the same time, the possibilities of that higher life which He Himself made possible to man through His own redeeming grace, whereby the indwelling presence, power and sanctifying energy of the Holy Spirit is united evermore to the soul of the believer, enabling him to say of himself what neither Adam in Eden nor the loftiest Archangel in Heaven could ever say: "I am crucified with Christ, nevertheless I live, and yet not I, but Christ liveth in me." Satan, as he stood on the verge of Eden and planned its ruin, in his mad hatred of God and man, could discern the face of the sky, but he could not discern the signs of the times, could not discern that his own wicked schemes were to result in lifting the Humanity he hated to the throne of Divinity, not only in the person of *the man* Christ Jesus, but in the persons of all the countless hosts of the elect, who, through him, shall join in the song of Moses and the Lamb, as they stand on the sea of glass mingled with fire.

God, as revealed in *the words, the doctrines* and *the life* of the Son of God, is no cold impersonal abstraction, like the Gods of Deism and of Pantheism, but is a *real, vital presence* that comes home to the inner life and consciousness of every true man. While manhood, as impersonated in Jesus, the Son of Mary of Bethlehem, transcends in purity, in nobility and in real greatness, the grandest ideals of the orator, the poet, or the metaphysician.

This incarnation of Divinity in Humanity, in the person of Jesus the Son of Mary, is the central fact in Human History, the key-note to all its movements, and the actual measure of its infinite grandeur. In the light of that fact, Earth becomes the centre, the focus, and the battle-field, not only of the ages, but of the universe. Here Good and Evil, God and Satan, must meet for their final contest, and the surpassing grandeur of the problem of Humanity is seen in the fact, that man is not only to be a co-worker with God in this battle of the Ages, this Waterloo of Sin and Satan, but *he is the prize* for which Christ entered upon the struggle.

Before the Gospel of our Lord Jesus Christ, the stone cut out of the mountain without hands, the star of Grecian and Roman Empire went down in darkness, and a new civilization and a new Europe sprang into being, based ostensibly upon the Christian faith, but it was contaminated with traces at once of Oriental Pantheism, Grecian Humanitarianism, Roman Absolutism, and Gothic and Vandalic Feudalism, and the result was Papal Rome, a crowned Anti-Christ in the Church of God, on the one hand, and a lordly aristocracy and oppressed nationalities on the other. Providentially, neither Pope nor Emperor were able to discern the signs of the times, when a little band of pilgrims, led by the unseen finger of Jehovah, fled across the great waters to lay the foundations of a truly Christian nation in the desert wilds of America. Years sped on, and the hour of trial came, and with the hour came the men, and as we read their bold words, which proclaimed a nation's birth: viz., "We hold these truths to be self-evident, that all men are created free and equal, possessing certain inalienable rights," &c., our thoughts go back to Him, Jesus the Son of Mary, who first taught men this glorious doctrine, and we rejoice that the hour has come at length when a nation is found to base its life and hopes upon this central truth of the Gospel. Our Fathers were men and

mingled clay with the gold, the silver, the brass and the iron of their national temple of life, but God rules, and slowly but surely is He casting out the alien elements, and to-day a nation stands whose Constitution has blotted out the last trace of Aristocracy, Feudalism, Caste and Priestcraft, so that at last our Constitution and our National Declaration speak one language, and that, thanks be to God, is the language of Christ. To-day, for the first time in the ages, simple manhood is the highest challenge for honor, known to earth; for simple manhood is the charter by which freemen claim the title, the honors, the rights of American citizens—than which Earth to day knows no higher rank, no prouder titles, no more priceless inheritance.

We invite you

III. *To Note the Lessons of the Hour.*

You stand to-day, young gentlemen, on the verge of life's great battle-field. Before you are the marshalled hosts, the serried ranks, the fierce conflict; and hither and thither, here and yonder, ebb and flow the phases of this many-sided, multiform contest. On the one side rest the hopes of Humanity, of truth, of right, of the universe: on the other are kingcraft, priestcraft, selfishness, sin and Satan—and yet into this surging tide of battle you must enter. Here there is, there can be no neutrality, no peace, no rest. It is a conflict that admits of no neutral ground or neutral parties, and the worst and most deadly enemies of truth, of right, of humanity, and of God, are the neutral and indifferent. It was not without reason God said to the Church of Laodicea: "I would thou wert cold or hot: so then because thou art *lukewarm*, and neither cold nor hot, I will spue thee out of my mouth." Christ, our great Captain, calls you to strike, but not to strike blindly and wildly at you know not what. This day demands thought, consideration, prescience at your hands. Can you, then, discern the signs of the times, the significance of the battle, and the true point of attack? Will you enter upon this Waterloo, a prescient Blucher, to strike a deadly blow at error, wrong and sin; or will you linger like a Fitz John Porter on the flank of either army, and sport the hours of life away, doing truth and right a more deadly injury than you could do if you led *openly* a cohort in the army of the alien. He who strikes earnestly, boldly, unselfishly, for truth, for humanity, for God, shall never strike in vain. But he who exercises an intelligent prescience, and thus to these adds wisdom, shall wear the crown of a more glorious victory.

What then, young gentlemen, are the conditions of such a success as every true man craves?

I answer:

First. Intelligent comprehension of the nature and conditions of the problem of Humanity, of the great end to which, and of the means by which, God is working out His beneficent plans in Creation, Redemption and Providence. As in the movements of a great army, success depends not only upon the General in command, upon the Colonel leading his regiment, upon the Captain at the head of his company, upon the Corporal in the midst of his squad, but also upon the private in the ranks, the powder boy in the train, and the teamster in the rear; so in the marshalled hosts of Humanity, no position is insignificant, no man superfluous. God

has a place for every man, and a man for every place; and withal, young gentleman, he has a special place for you, if you can but discern the signs of the times and catch the signal call that is summoning *you*, and *not another*, to that chosen post of duty or field of labor.

I answer:

Secondly. Success depends upon your having a just conception of your own personal adaptation to this or that special field of labor. You must comprehend the fact that an effective hod-carrier or ditcher is a more useful and more honorable member of society than a poor pettifogging lawyer, a quack doctor, or a self-seeking, worldly-minded minister. God does not measure or judge men by the shoulder-straps their vanity prompts them to wear, or the pretensions they make, but He demands their commissions under His own seal, and then He asks how they have honored those commissions in their lives. It is one of the crying sins and crimes of the age that young men do not ask: What can I best do for God and Humanity, but how can I most easily gain wealth, position and power?

I answer:

Thirdly. Earnest faith in Truth, in Humanity, and in God, are essential to a truly noble, truly successful life. Two principles have contested for empire in the human soul: viz., *Principle* and *Policy*. The one asks: What is Truth? What is Right? What is Duty? leaving results to God. The other, constituting itself the guardian at once of Humanity and of God, asks: How shall I secure my own interests and protect the interests of Humanity and of God? as if Humanity and God rested their hopes upon the wisdom of a single, self-sufficient man or clique of men.

Young gentlemen: It is rarely difficult in any concrete instance to determine what is truth, what is right, what is duty, if you shut out self on the one hand, and human policy, or so-called statesmanship, on the other; but all experience proves that the moment these questions are ignored and the more popular questions asked: viz., What is best? What is politic? under the circumstances, we embark upon a shoreless sea without chart or compass. For example, had our Fathers, in the Constitutional Convention of '88, simply asked: What is Right? What is Duty? in reference to African slavery, their own immortal Declaration of Independence would have answered: It is the will of God that ye break every yoke: but they asked, in fact, what is best under the circumstances, and the result I need not tell. The immortal Jefferson could write: "I tremble for my country when I look upon a slave and remember that God is just;" and yet Jefferson could compromise with slavery and help to perpetuate it, on the plea of expediency.

Young gentlemen: Jefferson had reason to tremble; and as a nation we have paid the penalty of compromising with wrong and sin; we have paid it in treasure, in blood, and in tears. Our Fathers had been more wise to have freed the few slaves of that day, even had it been at the price of the weight of each in coined gold, than to have compromised with sin. And now the question recurs, and for the last time, in these my parting words to you

"Ye can discern the face of the Heavens; can ye not discern the signs of the times?" They are pregnant with meaning; and history, experience, and the Word of God, stand with index fingers pointing to the significant words of one of earth's noblest sons, who said: "One earnest soul, plus Jehovah, is a majority on any question." Ask not, then, in any case: What is *best?* What is *politic?* but in all cases: What is Right? What is Duty. And then unhesitatingly go forward, with a firm faith—

"That the day shall yet appear,
When the might with the right
And the truth shall be,
And come what there may
To stand in the way,
That day the world shall see."